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Apostolic PERSPECTIVES

A Quarterly Devoted to the Apostolate of the Church

VOLUME II SPRING 1957 NUMBER 1

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Special Issue on Art

The Word Was Made Flesh, Clarence E. Giese

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Editorial

Vincent J. Giese

THE reader might wonder why we have devoted a special issue of *Apostolic Perspectives* to contemporary religious art. Where does the subject of art fit into a quarterly devoted to the apostolate of the Church? We think the question is valid.

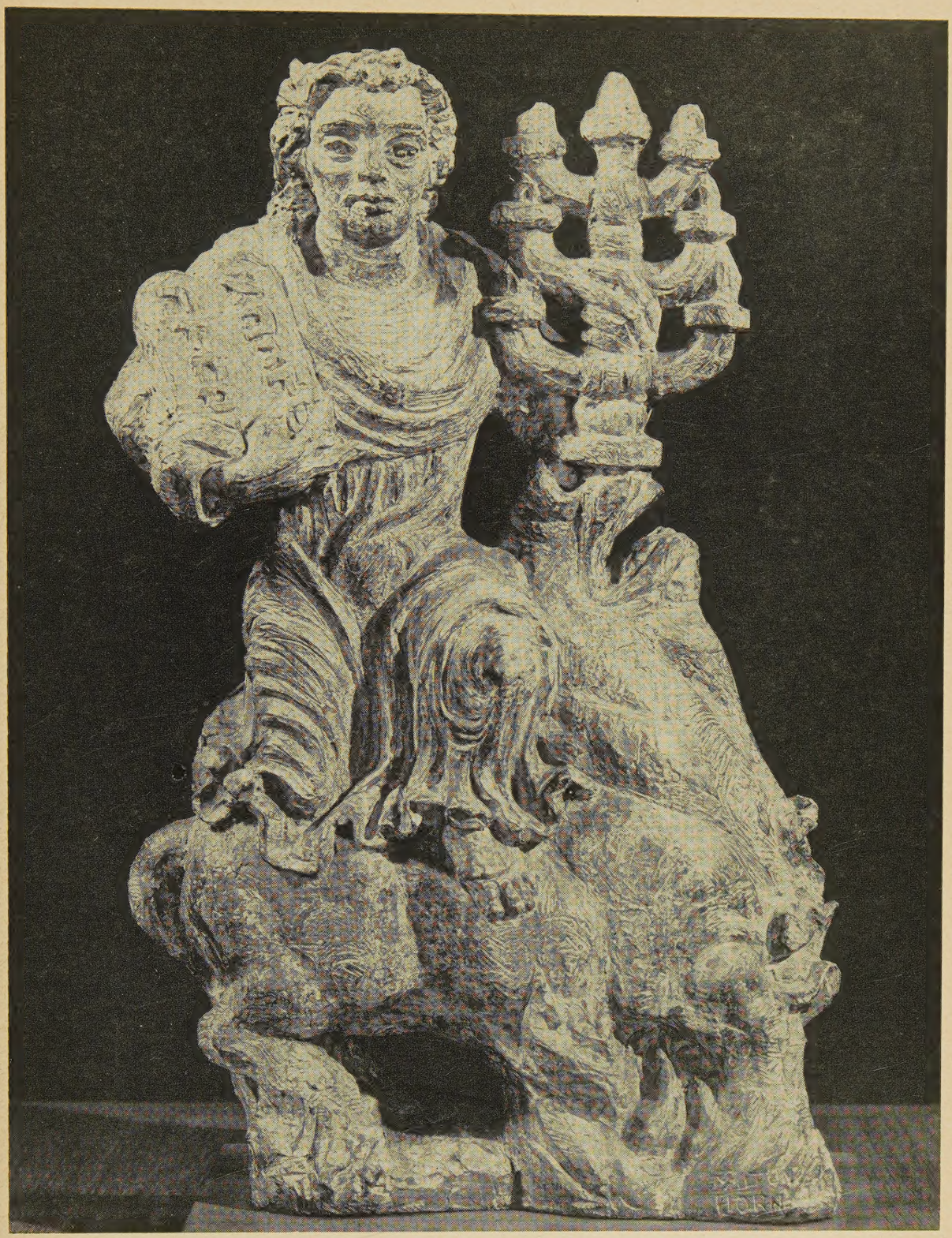
Like the apostle, the religious artist strives to bring the Word of God to men. In his own special way and through his art medium, he continues the work of God the Creator. It is his mission to collaborate in the mystery of creation. He collaborates personally in the immense work, at once human and divine, which began with the Creation of the world and which will be completed only at Christ's return. The Church, therefore, dare not be absent from such creative activity.

Valuable but perhaps outdated distinctions have been made in the past between Art and Propaganda. Art has been considered as something worthwhile in itself, as a dialogue between the artist and his medium, with little concern for any proselytism that might be contained in the artistic creation. On the other hand, the apostolate, evangelical as it is, has been placed on the side of propaganda, in the good sense of the word, in that it is aimed at persuading others of Christianity.

We venture the opinion that today, due to the growth of the modern apostolate, Art and Propaganda are beginning to merge into a kind of synthesis which we might call simply Testimony or Witness. This is the point of the article in this issue by Jules Gerard-Libois. The meaning of Christianity is being incarnated in unitary persons whose total Christian life is powerful in itself to attract souls to Christ. Apologetical approaches, used effectively in defending the Church in the post-Reformation era, are giving way to a more positive incarnational theology which urges the faithful to convince the world of Christianity by the very quality of their lives. We are in the age of the *Witness* rather than that of the *Apologist.*

From this vocation to be a Witness, the artist is not excluded, although the character of his testimony is unique. With other apostolic-minded Christians, the Christian artist searches for a meaningful religious experience whereby he might have a foretaste of heaven while still on earth. In his own unique way, the religious artist records his religious experiences whenever he treats sacred themes. He shares with us, if we care to be concerned, his interpretation of spiritual realities. The difference is that the

(Continued on page 18)



The Law, Moses, Milton Horn

The editors of *Apostolic Perspectives* take great pleasure in presenting in this Special Issue on Art and the Apostolate a sampling of Contemporary Religious Art Exhibit shown at Sacred Heart School, Hubbard Woods, Illinois, in March of this year. We would like to acknowledge at this time the special assistance given us this issue by Clarence E. Giese, Art Director of Fides, for making the selections here presented, and by Gabriel Murray, a talented young Chicago photographer, who photographed the selections for this issue.

Foreword

Rev. Richard Douaire

THROUGH the centuries which constitute history, mankind has felt the need to give to God the very best of which he is capable. In the awareness of his own inadequacy, he has striven to make the finite worthy of the infinite. The mystery of Egypt, the lucidity of Athens, the glory of Ravenna and of Chartres, the splendor of Florence and of Rome give witness to the greatness of his faith. Indeed most of the history of art is a history of religious art. Artists have found in religion an unending source of their finest inspiration and the Church a great patron.

Unhappily, from the end of the Renaissance, the strength and vitality of religious art gradually have been dissipated until little survives in our day but the trite and the tiresome. It has remained for our own time to use for God the cheap, the mediocre and the sentimental. It is the purpose of this present exhibit to demonstrate that this sorry situation need not be. There are many artists of very real talent who are today ready and eager to restore to religious art the vigor with which once it flourished. Within the spirit of fresh creation, the only true tradition, these artists hope to express in new form, full of meaning for our own times, the profound and eternal mystery of man's inter-relation with the Divine.

It seems to be a part of human nature that we tend to fear the new, the different, the unfamiliar. Many of us were reared in a misunderstanding of art as a conformity to nature. But art is a creative expression of an idea of the artist in terms of a new beauty in a form of his own devising. In this very poetic expression is to be found the talent and genius of the artists. He is not a copyist. Nature is not an end but a tool, a source, a point of departure. It is through a new form that the artist is able to reveal hidden things. Abstraction from detail that might obscure, distortion of natural form for sake of emphasis or impact; all these things have ever been the tools of all creative artists from the caves of Altamira, through El Greco, to Rouault and Picasso.

Probably it is in the field of religious art that most people find new forms most alarming. Religion is a sacred thing, deep and vital. But complacency is an ever recurring hindrance to religion. Christ Himself said, "I have come to cast fire upon the earth, and what would I but that it be enkindled." He had strong words for the spiritually tepid. Art can be a catalyst enkindling faith into resurgence.

It should be apparent that most of the objects in this exhibit are not conceived for church use. Many are the more personal expressions of the religious inspirations of the various artists. For use in a church more readily accessible forms are clearly required without, of course, dilution of their artistic value. These forms will properly follow their indicated function. In religious art for private use, however, the artist, within the requirements of good art and true theology, is free.

It is hoped then that this exhibit will be a means of bringing to an ever wider audience a deeper appreciation and understanding of the religious art of our times, in order that, in the words of Pius XII, ". . . it becomes possible for contemporary art also to join its voice to the admirable canticle of glory that the masters raised in past centuries. . . ."

Reprinted from the "Contemporary Religious Art Exhibit" catalogue.

White Crucifixion, Marc Chagall
Courtesy, Art Institute of Chicago

Painter and Apostolate

ALONE AND TOGETHER

Clarence E. Giese

AS THE scope of the apostolate broadens, many artists find themselves somehow involved in various movements. Since I am a painter and have found myself associated with various aspects of the apostolate, both actively and artistically, for the past eight years, it occurred to me that nothing has been written about this *artist* and *apostolate* relationship. I have become aware that, like myself, other artists have experienced difficulty in achieving a satisfactory relationship. The observations and conclusions that I make are not limited to painting but can most likely be applied to most creative vocations.

The difficulty between the artist and those active in the apostolate is no doubt more keenly felt by the artist, for indeed few laymen are aware that a problem exists. If a lay group is asked what they might do with an artist in their midst, they are apt to respond quickly about the needs of posters, layout and illustration work for newsletters and flyers. To some groups, the presence of an artist means advice about home decorating or fixing up the office or store. Besides this, the artist must be drawn into the group life and activity and will have to be involved in the usual network of meetings and actions.

At first glance all this seems like a vital role of fulfillment for the artist in the apostolate. But let us prod the subject a bit deeper and more realistically.

Acceptance and involvement in the apostolate can indeed become a temptation for the artist. He sees it as a chance for social acceptance (rare to the artist) and an opportunity to become part of a group, for indeed the artist knows a loneliness that is difficult to live with. He also is attracted to the idea of actively working for Christ, with perhaps the hope of some tangible results for his work.

Last but not least is the social pressure that the artist feels to become involved. What artist connected with the apostolate has not felt useless when members begin to talk shop. Everyone enthusiastically discusses their apostolic projects and eventually the artist is expected to comment. "I have only been painting" seems a rather guilty, useless answer to "What work have you been doing?" This of course is the end of the conversation with the artist, for it is not a very important answer to a group caught up in social action.

Should the artist become involved in the apostolate, he will realize, after a few months, that all of his energies and enthusiasm has been poured into his new active life. While a certain satisfaction may be felt from the contribution he is making to his parish or community, he will soon discover that his strong need to create has suffered. That he produces very little during his association with the active apostolate will become a heartbreaking matter of conscience to him. The tension of the two paths to salvation pulling in different directions will soon be keenly felt by the artist. The urge to express and develop his creative talent is too strong to be subordinated, and even if the artist succeeds in the apostolate and not with his art, he will still be aware of the fact that he is a failure.

We must understand that a man is called to be an artist. A man does not choose to be an artist and then take it up. A man of creative talent may choose not to be an artist despite his call but a man without the creative gift can never be an artist.

A painter requires a peaceful, contemplative life in order to produce his most serious worthwhile work. The artist is already sensitive to the myriads of visual and spiritual experiences that present themselves to him daily. His response to the absence of Christ in the

Nativity, Abbott Pattison

world is not one of group action. His reaction is more apt to be a personal creative response. His observations and judgments are apt to be stored up within himself to be drawn upon almost subconsciously when he paints. He may accept and draw upon the observations of friends that he has in the apostolate but his response will rarely be one of action. Herein lies the real misunderstanding by members of the apostolate. How can one be interested in the apostolate without taking an active part . . . for the need is so great. Yet in the Mystical Body, each man contributes his share according to his capacity and gifts. Each contribute a share towards the whole. Not every share can be active.

Certainly the artist is constantly aware of his difference from other men. Etienne Gilson touches many problems of the artist when he says:

> No one is humbler than the artist before his art, even if he is vain before men. He is even humble about his life, which is, he is aware, different from other lives. He asks by what unmerited grace he should be called from among so many. This feeling goes so deep that when he is among men engrossed by the needs of ordinary life, modesty will not let him speak of his own way of living.

It is important to know that the creative act of the artist is performed alone. When he is painting, he does not call a group together to make a decision about what he should paint or how he should paint it. All these things the artist decides for himself. All that he expresses must be drawn up from within himself and displayed visually for others to see. The creative act is not a group act and thus much of the artist's experience is that of a man, *observing, judging* and *creating* alone. It differs considerably from the two or more persons standardly utilized in the apostolate. If the creating of beauty becomes dictated by a group, then this art becomes as decadent as that produced in the Communist countries today.

To know what creativeness is we must recognize that it requires much work, constant contemplation and a time of quiet. Creativeness produces something new and fresh and beautiful. It must be pure and honest and it must be true to the concept that the artist had in mind when he painted. Each product of the artist's efforts must measure up to his high standards of perfection. The artist is prepared to sacrifice himself for his creative work. André Gide writes:

> I am perfectly willing to have no very definite existence of my own if I can give one to the beings whom I create and draw out of myself.

This ability to sacrifice along with the critical standards for his work unites him with the person active in the apostolate. While artist and apostle often work for the same goals, their means of achievement differ. The apostle brings the word of God to man through group action on social problems primarily. The artist brings the word of God to man by creating beauty and this he does by himself. This difference of approach is rather fundamental and prevents the artist from successfully becoming active in the apostolate.

Despite the many differences between the artist and the layman active in the apostolate, the two have a need for each other. The artist needs the acquaintanceship of those who work with the various social problems. It is good for him to hear about the existence of problems and to be in touch with reality. He must know the sufferings of man and feel the presence of Christ through other men. In turn, the artist can lift the apostle's mind above the constant preoccupation with problems. He can provide him with the spiritual experience of the contemplation of beauty. He can educate laymen to appreciate the art of today and most important of all he can continue to create works of beauty which give constant testimony to the existence of God.

Yes, there is an apostolate for the artist and that is to continue to create beauty worthy of the talent given him. His work exists separately from the specialized apostolate. When the artist succeeds, man is brought to a fresh contemplation of God. . . . God the Creator of Beauty. The artist, a mere reflection of God, creates beauty with only a spark of the creativeness present in God. And when this spark produces beauty that brings men to know God, then God indeed must be honored and praised. This alone can make the artist's apostolate a worthy one.

Tree of Life
Clarence E. Giese

St. Francis. Alfeo Faggi

Judges, Abraham Rattner

• To make of art a simple distraction is to lower it; but since we do need to escape from our daily cares, from the worries of our profession — in order not to falter in our labor — what comfort may we gain from the excursion into the land of liberty and harmony! He who finds his refuge there will be preserved from seeking a rest elsewhere which, if not debasing, at least is weakening. Art enjoyed for itself makes it possible for us to remain on a very high level of human spirituality, even when relaxing from our daily activities.

By its gratuitous nature, art reveals to us a world which is not subject to the rules of utility, where the pleasure one enjoys does not presuppose an appropriation which would deprive others of the means of sharing in the enjoyment: the work of art is for all. Each individual can make it his own without taking it from someone else. Art reveals the aspects of a truly human universe and gives us the sense of spiritual joy. It helps us better to feel the faults of our world and the baseness of certain satisfactions with which we too often are content.

Excerpt from *For Men of Action,* Yves de Montcheuil

"It is so sweet to love." Georges Rouault

The Prodigal Son, Egon Weiner

Madonna and Child, Ivan Mestrovic

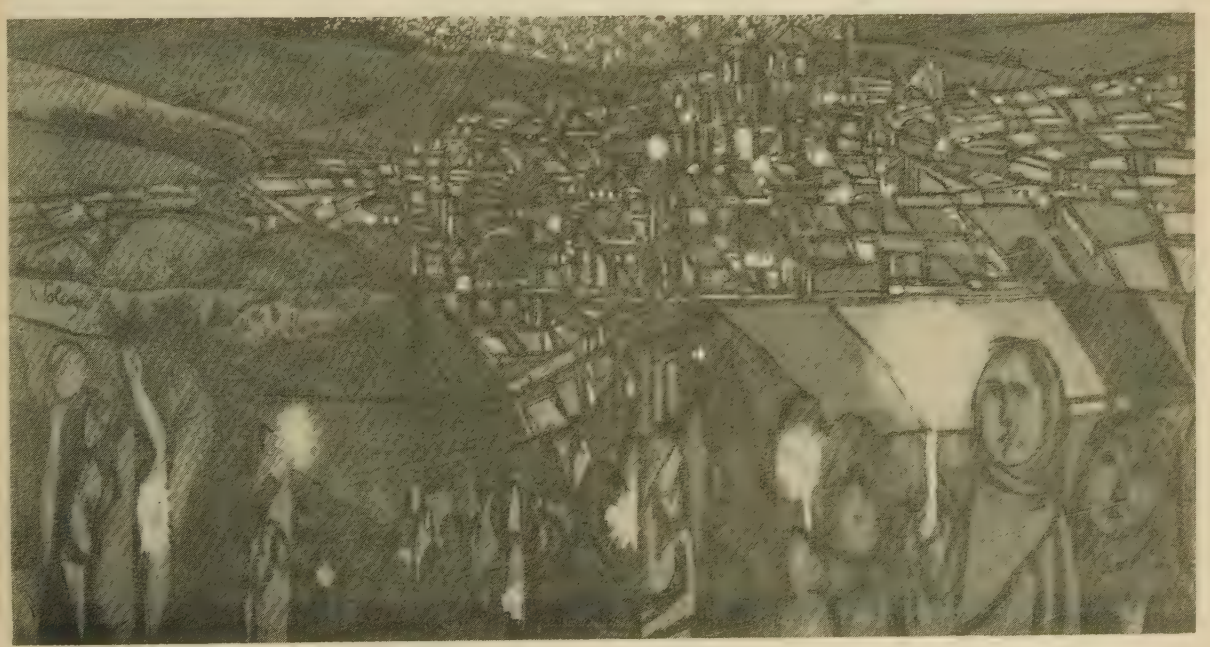
The Work of Art

• A work of art is not just a form of entertainment. Or if it is, it is in the way we acknowledge creation to be entertainment, since there is a play aspect to all activity. But this play is not purely for its own sake but must be directed towards certain ends that we may enumerate as the destiny of man, that of the universe, and the glory of God.

A work of art is something besides a loudspeaker, a handy method for transmitting a message, which otherwise would not carry far enough, to the outskirts of the crowd. Undoubtedly it can fulfill this function also. And by this fact it is somehow related to that language which Peter the Apostle spoke and which was understood by "Parthians, Medes, Elamites, inhabitants of Mesopotamia, of Judea and of Cappadocia." But why, through what power, unless it be in response to a basic need welling up from the very heart of the audience? It provokes an audience reaction in the same way that an act of heroism or sanctity does.

Art is not — or at least it is only secondarily and by accident — an activity in the service of another. In reality it is one of the primitive modes of the spiritual life, the manifestation of one of the essential relationships of man with God. Consequently, when its expressions are bound up with some great collective spiritual movement, or with a religious profession, they constitute an original contribution whose value should be considered separately since it bears within itself its own justification. Great works of art sing the glory of God just as the sun and the stars do. They confer a certain liberation, exaltation, and intellectual and spiritual joy on man.

From *Introduction to Theology*, A. M. Henry, O.P.



Procession into San Miguel, Raymond Toloczko

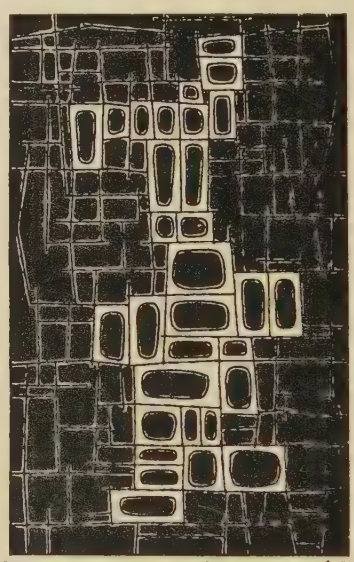
Commentary on the Illustrations for:

Introduction

WITH these illustrations, I have tried to find new symbols capable of expressing what so strongly moved me in Father Gremillion's book. I did not feel that the profound spirit of the book could be expressed in realistic forms. Forms expressing no familiar subject matter seemed to be the necessary and honest solution for me. It is my hope that the specta-

The awakening has begun.

At last the prone spirit of the layman shakes off the drowsy lethargy and becomes activated. It is not enough to passively belong to the Church. Active involvement is a result of this awakening. I see it still somewhat isolated and rare. I express it in line that lies at rest horizontally at the bottom and gradually awakens to surge forth in great animation of spirit. This is the Christian becoming aware of his great responsibility. The Christian going forth in grace and joy seeking to live his life today in Christ.



"You and you and you and I are One and We."

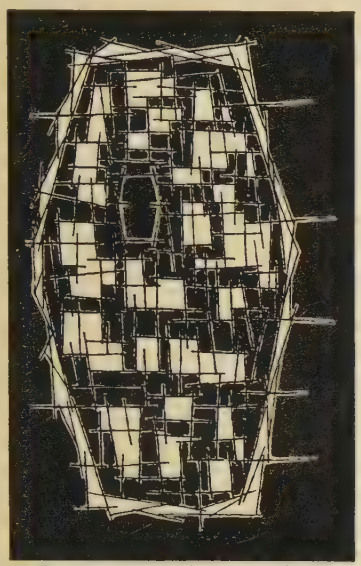
We are all together a body; each member needed to participate in the work. I see the members as similar abstract cell-like f o r m s; one tangent to the other. In this union they form a body capable of growth and producing an architectural like structure. This mystical body exists in the universe and is surrounded by other abstract forms not totally unlike the body. The forms within the body however bear the light of Christ and this is the obvious difference in appearance. This reminds us that it is through Baptism that man is re-born into this Mystical Body of Christ.

"Go into the whole world ..."

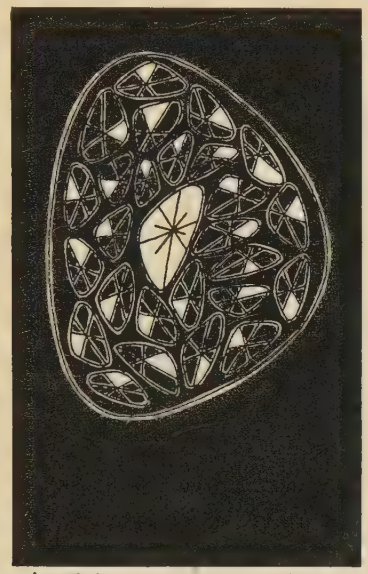
Send o u t the words of Christ to m a n k i n d everywhere. Let the teachings of the Church radiate forth to all nations. I express these ideas in wavelike forms which reach out and permeate the world. The waves are repetitive and continuous, flowing from a solid central form which symbolizes the Church. These are the bearers of the Word, the apostles, the laymen, all who give witness to Christ and cause others to know and to follow Him.

The Journal of a Southern Pastor

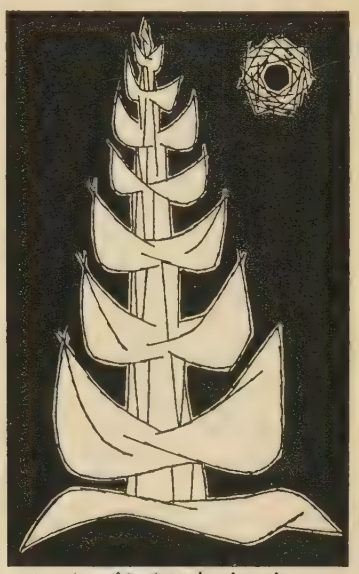
tor will be able to achieve another dimension to Father Gremillion's ideas through the illustrations. It is also my conviction that these illustrations will only suggest meaning to the viewer; they will not present their message easily to a passive mind. Those who look at them will be required to actively participate through thought and meditation. It is my humble hope that my drawings will communicate their meaning to you and that your contemplation will be rewarded.



Of these brittle bits who can beget a body?



The whole universe is a womb----



--abounding life of the Church in the U.S.A.

Who can beget a body? The Holy Spirit can weld the people of the ever-diminishing world into a unit of one. Not all on this difficult and complex planet will respond to enlightenment. Those whom the Holy Spirit fills are united into an extenuated family; one Mystical Body. I present a shrinking universe pervaded by filled forms (in black) emanating from a nucleus which is the Holy Spirit. Again the forms are tangent to each other and seem to draw their strength from this union.

The growing Mystical Body within the womb of the universe. In the center I have placed the pure white form symbolizing the presence of Christ. Surrounded by like forms which are smaller, the central form (Christ) has yielded its light to the neighboring shapes. Here are the members of the Mystical Body each bearing a portion of the purity of the Head. Each bears the Word; each will some day be born perfected in eternity.

Bustling, bursting, building, growing; this is the symbol of the life of the Church in our country. Like a sturdy plant, healthy, hardy and well rooted, it has a great opportunity to thrive and give hope to the older plants in the other parts of the world. Reaching towards heaven, seeking after Christ, may this healthy plant develop prudently under the presence and guidance of the Holy Spirit (symbolized by the sun-form).

Clarence E. Giese

EDITORIAL

(Continued from page 2)

artist does not express himself through new social structures, or social movements, or scientific creations, but rather through the medium of his art. He, too, is striving to redeem, sanctify, spiritualize and regenerate the world for Christ.

When we view the religious art of our times, we participate in the contemplative life of the artist. We are granted admittance to the secret confines of the artist's own soul. We come into contact with his own religious experience. We are, therefore, confronted with mystery, and we ought to do so with reverence and respect for this man's dialogue with God.

Clarence Giese indicates in his article in this issue that the creative artist is a contemplative rather than a social actionist. We ought to keep this fact in mind as we view art in relationship to the apostolate. Father A. Ple, O.P., writes: "It is now clear that this distinction between the two lives, contemplative and active, is derived from the preponderance of our inclinations, from our joy, our will, from our end. No intermediate way is possible, for we cannot have at the same time two preponderant ends."

On this premise, we ask for mutual respect between artist and apostle.

The Journal of a Southern Pastor

J. B. Gremillion **$3.95**

"We must strive toward receiving the Negro on a status fully equal and without reserve into our Church and school and society because to deny the Negro such status is to be guilty of the heresy of racism," says the pastor of St. Joseph's parish, Shreveport, Louisiana in his intimate journal.

"The *Journal* is truly revealing, though not in the sense of satisfying the curious, but rather toward inspiring confidence in the power of God's grace to bring our feeble human efforts to success," says Msgr. Francis J. Lally, editor of *The Boston Pilot.*

Fides Publishers **Chicago 19, Illinois**

Art As Witness

TO SUM UP: works of art — those which have been recognized at least tacitly by the Church for centuries — are of interest to theologians because they are witnesses to the faith as lived. In saying that, however, we do not pass judgment on the personal faith of the painter or sculptor. After all it may be that one or another artist had a lukewarm or intellectually poor faith. But what he expresses then is the faith of his time and place. He is the interpreter for a whole Church which recognizes itself in his design or painting. Now, is not the primary effort of theological research directed towards knowing the faith of the people of God with the greatest exactitude possible? If theologians can lay hold upon it through the intermediary of a work of art or of a current practice, then these acquire the value of theological *loci.*

There is more. The work of art is inspired by the faith, and as a result is rather a witness of the faith than a source of faith. Nevertheless, once it is made, we cannot deny that a work of art plays a certain role in the religious formation of all the successive generations of Christians who contemplate it. The religious sentiment of those generations which saw a majestic, crowned king on the cross was of one nature; the sentiment of those who had only the opportunity of seeing swooning women overcome by sentimental pity for a dying man was bound to be of another kind. The religious sentiment of those who, at the time of Saint Ambrose, sang the simple, virile music that we know was used in his cathedral differed from the religious sentiment of those who are formed only by the music and hymns of modern times. This faith inspires the work of art; but, in its turn, an authentically Christian work of art educates religious sentiment and, by this means, gives the faith that it forms a certain stamp which is of interest to theologians.

. . . On the one hand (sacred art), expresses the lived faith of the ecclesiastical society. On the other hand, it forms the religious sentiment and the faith of Christians. Whether we accept or disdain it, this function is no less real.

From *Introduction to Theology,* A. M. Henry, O.P.

Needs of the Lay Apostolate

Joseph H. Fichter, S.J.

THE Fourth Annual Advent Symposium undertakes to examine a challenging thesis under the heading of "Unity and Diversity in the Apostolate." This seems another way of saying that the needs of the apostolate are multiple, and that the ways of meeting those needs are also numerous. In spite of this multiplicity and diversity, however, we are united in the knowledge that we are performing God's work in His own established Church.

The topic which has been assigned to us for this morning's session seems a most appropriate one for this particular time and for this particular audience. You are all part of that rapidly increasing proportion of the Catholic laity who are receiving a college education. More and more Catholics are getting college training. On the other hand, the needs of the Church in America are changing very rapidly. We are no longer an immigrant Church made up of manual workers with little formal education. We are no longer foreigners in an alien culture. We Catholics are now an integral segment of the total American society and we share the common patterns of the total American culture.

The priest moderators of the diocesan councils of Catholic men held a conference at the University of Notre Dame in November, at which they "deplored the scarcity of college graduates in the lay apostolate." They urged that University instructors speak to lay organizations in order to encourage college graduates to take part in parish activities and societies. We must realize, of course, that the lay apostolate is much broader than the parish and that college graduates are most likely to be interested and active in the supraparochial apostolate.

The question before us is this: how do we put together the abilities of college trained Catholics and the needs of the fully Americanized Catholic Church? Perhaps we should discuss these points separately: *first,* what are the peculiar aptitudes of the college graduate? *Secondly,* what kind of problem areas does the educated lay person meet in organized Catholic activities? *Thirdly,* where and how can the well educated laity fit into the work of the Church's apostolate?

A. What competence does the Catholic college graduate have in this field? The first notion of which we ought to disabuse ourselves is the idea that four years in college, even in a Catholic college, automatically make us experts in the lay apostolate. A Bachelor's degree is no index of readiness to undertake the work which the Church expects the laity to perform. Some people with relatively little formal schooling are making a tremendous contribution, while others with the highest academic degrees obtainable are doing practically nothing.

The amount of education is not nearly so important as the kind of education a person receives. I have found that doctors, dentists and other highly trained technical persons, tend to be notoriously inept in the new order of apostolic action. On the other hand, people who have been trained as lawyers or journalists, or in any field in which knowledge of social relations and groups is imparted, are usually fairly competent in the work of the apostolate. I hasten to add that there are exceptions to every illustration.

The exceptions prove that personal abilities and interests, as well as serious group participation in campus activities, can overcome the handicap of lack of formal social learning. The person who is out primarily for his own advancement is not a working apostle. If he is self-centered on the campus, he will probably remain that way after graduation, and will probably join the scandalously large number of college graduates who sneer at the apostolate as a "passing fad."

We must remember then that the lay apostolate is group action. Previous experience and

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Father Fichter, Guest Professor at the University of Notre Dame this year, is a noted author and sociologist. He gave this paper at the Fourth Annual Advent Symposium, December 8, 1956, at Notre Dame.

training in group activity on the campus constitute an invaluable talent to bring to the whole apostolate. Always granting the presence of divine grace and of good motivation on the part of the individual, a college graduate can bring to the apostolate the knowledge of, and experience in, group activities. Much of what is called "extra curricular" activity on the college campus, whether in dramatics or athletics or debating, provides valuable background for the future apostle.

I would like to insist that I am speaking about "effective" cooperation, the ability to work well with others. I do not mean that this requires merely persuasiveness or popularity or the ability to give orders and to arrange programs. All of these qualities are necessary for leadership, but they are not necessarily and always successful in group action. The most popular person on the campus, the one who is said to have a "smooth" personality, is not always the one who is the best cooperator in group activities in the apostolate.

It is true, of course, that a person does not have to go to college, or graduate from a Catholic college, in order to learn how to cooperate with others. This kind of ability is developed in many other areas of social behavior. The person with relatively little formal education may develop a very high competence in working with others in parish and religious groups, in political and economic activities. To the extent that the college student can get this kind of experience on his campus, he will tend to imitate and approach the experience of people who are perhaps much older and less educated, but who have been successful in their groups.

College people are supposed to bring something extra to the lay apostolate. They are supposed to be clear thinkers, to be socially aware, to be tolerant and understanding. As graduates of Catholic colleges, they represent the end result of the best that the Catholic Church in America can offer in the way of education. We may well ask ourselves whether up to this time, at least, the whole Catholic educational system has paid off in the kind of product which really helps the Church. Many clergymen, and perhaps bishops too, are still persuaded that the college graduate is not carrying his weight in the lay apostolate and that the important work is still being done by the relatively un-educated or poorly educated Catholic lay person.

B. I mentioned that there are certain structural problems inherent in the whole Catholic system of human relations, which must be understood by the prospective lay apostle. In the first place, the layman has a rather odd position in the structure of the Catholic Church, relevant to the various lay organizations. The layman is never the head man; he cannot be a total leader in any Catholic organization. There is always a priest hovering in the background, if he is not immediately in charge of the particular activity. The work of lay organization is never a full-time work for the individual who participates in it. He almost always has some other occupation or pre-occupation, so that the lay apostolate becomes a kind of "side-line" for him. There are few meaningful incentives for work in Catholic lay organizations. By this I mean that the Catholic group is at a disadvantage in providing the rewards for good work or providing penalties for sloppy work, in comparison with a political, economic, or even an educational grouping. Furthermore, the Catholic Church and the Catholic organizations do not offer a place for those who wish to achieve upward mobility. There is a ceiling, and a very low ceiling, to which the lay person can climb. All of the important functions and roles in the Church are performed by professional, full-time clergy.

Another aspect of this peculiar socio-cultural system is that the members of Catholic organizations are volunteer workers. Voluntary action in any kind of organization is usually sporadic action. This means that there may be periods of very intense activity and also much longer periods of lethargy and of slackening-off. Volunteers cannot be ordered to perform a function; they can be asked and persuaded. This is why we often encounter the peculiar anomaly of democratic action in an authoritative set-up. Although the Church has a great deal of authority, this authority is very limited on the practical level of lay action. There is no canon law which coerces a person to belong to lay groups or which punishes him if he does not belong to them. If people do not like the priest or the lay leader, or the program, they can simply quit. And in our kind of society there is no sanction upon them for quitting.

These structural problems are especially difficult for a college graduate whether as a leader or a follower. The product of the Catholic school system, like that of non-sectarian colleges, is geared to success. He has been inspired with the success ideal through four years on the campus and he is expected to achieve higher status precisely because he is a college graduate. The

problem is that there is little church success to be achieved which seems worthwhile in our secular culture. There is no higher status to which a lay person can climb within the framework of the Catholic Church. The Catholic college graduate is socially more mobile than the Catholic who has not attended college. The striving for upward mobility and the skills and knowledges necessary for upward mobility are bred into him on the college campus. In our culture the avenues for achieving social status are usually in non-religious institutions, particularly the economic, and to some extent, the political, the educational, and even the recreational and the familial institutions.

Another factor is that the college graduate is residentially more mobile than the non-college graduate. This does not mean that skilled workers and factory operatives always stay put in the same residential area or in the same city. The fact is that in our society these people do move a great deal. But with the educated person, residential mobility is closely connected with social mobility. The person who is rising socially tends to move into a socially better residential area, whereas the person who is a worker tends to move into relatively the same kind of area among the same kind of people. This seems important to the lay apostolate because effective work as a lay apostle requires roots. A person has to be in a certain place and has to work with the same people for a definite period before he can be thoroughly effective in the lay work of the Church.

A third point to be considered is the status relationship between the college graduate and the priest. The status of the Catholic laity is changing rapidly and upwardly as compared to that of the priest. The priest or minister of religion in the American society tends to maintain approximately the same status which he had a generation or two ago. The kind of learning, particularly if it is a specialized profession, which the lay person has, tends to give him more prestige than the priest has. It may be said that some lay people are too learned and too educated not only for other parishioners but also for the priests in the parish. Pastors are often taken back by the advanced and so-called liberal attitudes exhibited by an educated person.

It is easy to say that priests ought to encourage participation by the educated Catholic, but often enough they tend to patronize the college graduate. Both priests and laity must realize that the level of education is rising very rapidly among lay Catholics. In some areas, particularly in the new suburbs and in the better residential districts, the Catholic college graduate is no longer the exception which he once was. Some of the newer parishes are made up almost completely of college people; and their number is increasing all the time.

The fourth point to be remembered is that the college graduate often unconsciously generates hostility among the lesser educated people. Since the Catholic Church is universal, every parish must include people of all levels of education. Sometimes there is a clear-cut line drawn between the educated and the less educated. The college graduate may find himself almost ostracized by the less educated Catholic. The college man has or should have a certain poise and self-confidence, a fairly good vocabulary and a knowledge of how to use it, and wider interests. The exhibition of these abilities may cause a feeling of inferiority in the less educated Catholic, who in turn tends to show a coldness to the college graduate. This results in a further feeling of frustration and discouragement by the well-intentioned college person. We may suggest, therefore, that the college man should try not to display any intellectual or other superiority; and secondly, that he ought to have the humility to accept apparent snubs from the less educated Catholic.

C. Let us now turn to the question of where and how the Catholic college graduate can do his best work in the apostolate. Experience shows that there are several approaches, some of which are not effective. For example, the young man who comes fresh from college and who has been away from his parish and his community for four years, walks up to the priest and says, "Here I am. I have worked in Catholic action in college and I'm ready to reform the parish." This same approach used also in non-parochial Catholic organizations usually has the same result in failure. A similar example is that of people who have been out of college for some years who come for the first time to a new organization. The college-educated parent joins the Parents' Club as soon as his child enters school. He moves in on the first meeting, takes over, makes a speech with a lot of suggestions on how to do things, and questions everything that has been going on up to then. He indicates that he is willing to save the group from itself. This kind of thing actually occurred in a study which we made and the result was that almost everyone resented the intruder.

Still another approach to the lay apostolate appears to be quite successful. An individual moves into a new area, or joins a new organization, and keeps his mouth shut from the very beginning. He attends meetings, listens to what goes on, talks to other members, and ultimately gets appointed to some committee or other. The best contribution which the college man can make is not necessarily to be out in front as a known and approved leader. This is probably most satisfying to his ego, but it is not always effective. It is through contacts, through committee work, through personal relations, that he is able to put over his ideas and reform any organization from within.

There can be no doubt that the college man is quick to criticize and is usually able to criticize correctly the programs of many Catholic organizations. He recognizes worthwhile things which give a sense of accomplishment and compares them to the trivial functions which waste so much time in so many organizations. Groups which are merely recreational, which give a tired person a chance to get out of the house and to associate with other people, usually have no interest for the college man, particularly if they are church groups. But the fact is that the merely recreational performs a vital function for many people in bringing them together and developing a sense of belonging and of solidarity. The definition of "worthwhile," therefore, does not refer only to the individual who is doing the action. It refers also to the Church as a whole, or to the parish, or to the members of the group, in the situation in which they find themselves. Whatever really needs to be done by the organization must be defined as worthwhile, regardless of whether it gives pleasure to the doer or whether it arouses his interest.

If the college graduate has the proper approach and if he is willing to do that which needs to be done, we may still ask where he can best use his talents for the work of Christ and the Church. In the broadest terms, the answer lies in *service to the community.* I take it as an axiom that the lay apostolate means that you save your own soul by saving society. This is quite different from the old-fashioned notion that if you first sanctify yourself, the world will somehow be saved. The modern apostolate has done away with this quaint and erroneous idea.

The Holy Pontiff has spoken frequently of the necessity of reforming institutions, because it is institutions which largely control the behavior of people in society. What does this mean concretely in modern urban America? It means that institutions which allow, and even promote, sub-standard housing, juvenile delinquency, corrupt police forces, racial discrimination, feather-bedding, union-busting, and all of the other social problems of our day, are institutions which interfere with the salvation of immortal souls.

Now there are certain areas in which our American society needs the services of trained Catholic graduates, and these needs are also important areas of opportunity in which to do the work of the Church.

1. The educated Catholic ought to participate much more than he does in the *foreign service* of the United States. It is a cultural scandal that so many Catholics are still isolationists and "America Firsters." This field of international relations needs the kind of thinking that the well-educated Catholic can bring to it.

Complete training, like that obtainable at the School of Foreign Service at Georgetown, cannot, of course, be enjoyed by everybody. But students, research people and professors ought to take advantage of the Fullbright program. School teachers, librarians, social workers, even stenographers, are needed on many American bases abroad. The United States Information Agencies in the various countries of the world are an excellent area for Catholics to exercise the apostolate.

2. Intelligent lay Catholics are needed in the whole field of *political activities.* The educated Catholic is not sufficiently influential in local, state and national government. Too often the Church has been represented in corrupt city machines by practicing Catholics without any sense of social morality. Getting active in a political party, whether on the precinct level or by running for office, can be an apostolic activity by educated Catholics. Organizations like the League of Women Voters are in need of the kind of attitudes that trained Catholics can bring to them.

3. Another area which has been neglected by Catholics is that of the *public school system.* It is completely unrealistic for us to be against public schools. Half of our children of elementary school age are in the public schools. Our tax money goes into them; they are forming the great majority of our fellow citizens. If we are interested in community welfare we have to be interested in the public schools.

Teaching and administration in the public schools can be really apostolic careers for educated Catholics. This helps the schools from the inside. Getting onto a city school board, or supporting other well-educated Catholics for this position, taking an active part in public issues concerning the school, are all aspects of the apostolate of service to the community.

4. *Youth work* of various kinds is another apostolic field. Being a Catholic intellectual does not mean that you are expected to sneer at Scouting for boys and girls, at athletic programs and other forms of organized recreation. We are fast developing a consumer and leisure culture, and the direction in which this goes will have an important effect on the kind of society we will have in the next generation.

5. Finally, we might mention *organized labor* as an opportunity of the apostolate. It is imperative that there be intelligent and moral professional leadership within the labor movement. Labor lawyers and labor economists are badly needed. But even if the college graduate is not employed by labor unions, he ought to have a solid understanding, sympathy and support for the idea of collective bargaining. It is shocking to find occasionally that students, with the approval of pastors and parents, work as scabs and strike-breakers to make extra money. At any rate, this field of labor is extremely important in modern America, and it needs the help of educated Catholics.

These are the needs of the apostolate which the college graduate is most competent to meet. If the Church is the yeast of society, which elevates and transforms society; if the Church has as its destiny the reformation and purification of the world: it is the laymen, and particularly the educated laymen, who will carry out this function. The job is too big for the clergy. It is indeed out of the hands of the clergy because they cannot reach into those places where the laity has first-hand contact and influence.

You may say that these suggestions do not apply to the technical definition of Catholic Action because the functions are not performed under the direction of the clergy. To this I would answer two things: first, that the work of the apostolate cannot be limited by technicalities of definition; and secondly, in any American city you can find one or more priests who are socially advanced and who can act as advisers and counselors in these matters.

Since the Church has the mission of saving society the Church wants through its laity to influence the numerous non-sectarian organizations which work for the improvement of the community. This is definitely a need which the college-trained man is capable of fulfilling. It is his opportunity to work with non-Catholics in the Urban League, civic and voters' committees of all kinds, the Community Chest, the Red Cross, the Boy and Girl Scouts, and many other groups.

Besides this general apostolic service to the community, the educated Catholic can contribute *service to the Church* in various supra-parochial organizations. As a matter of fact, most zealous college graduates tend to gravitate ultimately away from strictly parochial to these city-wide and diocese-wide groups. Here the work is more exciting, the people have broader views and interests, and the priest director is a highly trained man with specialized competence.

There is almost no end to the possibilities on this level of Catholic action. One can join and work with the Serra Club to foster vocations, with Catholic physicians' and lawyers' guilds, with television and radio workshops, and with Catholic interracial councils. In a few places the National Council of Catholic Men has an active program.

There are certain activities which combine service to the Church and service to the community. These are the concerns which every intelligent man must have with his own immediate family and neighborhood. The Christian Family Movement is an action-packed program which needs zealous, thinking men who are not above the problems of everyday living in the neighborhood. Interest in one's own sons and in his friends requires patient paternal authority. This takes time and energy and virtue, and I think that many a college graduate is so preoccupied with his livelihood and his social status that he neglects to play the father role in his own family and neighborhood.

I cannot conclude without a mention of the so-called "intellectual apostolate" about which much has been said and written in the past year. This does not mean that Catholic college graduates should become lofty eggheads. It does mean that the molding of opinion and the analysis of ideas and values can be inter-

Personal Testimony in the Community

Jules Gerard-Libois *

I. The Christian Life: the Great Means of Developing Faith

1. A Permanent Truth

The aim of Christian formation is the development of faith and the life of faith.

If the Christian is a man of faith, he is not only a being who adheres to another philosophy or who has other opinions. He is essentially and *vitally* a new man, another man, another kind of man, even when — analyzed from a material point of view — his engagements, behavior or action appear exactly like those of a non-Christian.

The growth, development, of his faith should form for this new man a vital rhythm without which that faith remains inadequate to the call and expectation of God, without which his life remains necessarily inferior to the personal mission which he could perform in God's plan.

There is no doubt (teachers of religion are not likely to contest it) that the Bible, liturgy, doctrinal teaching, constitute the chief means by which faith and the life of faith are brought to fruition. It is the leaven of faith. The Christian message on the one hand, the life of Christ received as leaven on the other, are the living sources from which the Christian draws, from which he is entitled to ask inspiration, strength, confidence and joy.

If he is indeed this new man, the Christian must live his whole life with the consciousness of being guided by God, a man who is saved and given a mission in the Church. In him there cannot be any iron curtain between his personal, human life and the truths, the essential realities generously conveyed to him by the Bible, liturgy, and doctrinal teaching. On the contrary, it is a constructive dialogue, a sort of didactic bond, which should link together in him his behavior as a man and the authentic leaven of Christian life. By leading a life in conformity with Christian rules, the faithful man is more receptive to the currents of life and his faith is nourished and developed by that very life, by means of the constant recourse to the great springs of faith.

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preted in the light of apostolic activity. You cannot be a maker of opinion if you never read a book or an article after graduating from college, or if you never discuss anything more serious than golf or football.

American Catholics are often charged with being "go-getters" r a t h e r than "takers of thought." Our college graduates are often so keen on making good in their business and profession, that they allow the intellectual leadership of the country to remain in the hands of others. We are now in a position to exert this kind of leadership and we cannot expect that it will be effectively done only by ecclesiastical and episcopal spokesmen. The intellectual Catholic layman is found in the ranks of Catholic college graduates, and I submit that it is high time that this leadership be asserted.

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* International Center for Studies in Religious Education. See biographical note in *Lumen Vitae*, XI (1956), p. 231. Address: 184, rue Washington, Brussels, Belgium (Editor's note).

If this analysis is applicable to the individual Christian, if we admit that *religious formation cannot attain its goal except by the progressive development of a total Christian life* in the subject, we should realize at the same time that our brethren (whether they are Christian or not) have a *need and a right* to know Christianity through living incarnations of its message of faith, hope and charity. These incarnations cannot be limited to exceptional types, for the man in the street, our neighbor, could think that they do not correspond at all with his personal situation and problems, nor his mental makeup. These incarnations should therefore be daily, usual, types, family men, professional or businessmen like everyone else, who are members of an ordinary human group, living under the economic and cultural conditions common to all . . .

By observing these living examples, men will be able to discover how a Christian lives, works, suffers, prays, faces death, and they will be able to draw their conclusions. They will perhaps be enabled through this intermediary to reach the source which is at the foundation of these Christian lives.

On the subject of these incarnations we wish particularly to stress the point that, as much for the incarnation himself as for those whom he may influence, *the Christian life is a great means for the development of faith.*

2. A Truth Particularly Apposite

This utility, this necessity, for an incarnation of the Christian life, as much for the religious formation of the faithful as for the propagation of the Faith, ought to be stressed more particularly in our times.

Our contemporaries, and especially the younger generation, with their positive and sceptical minds, are insensitive to the development of formal logic, still more to specifically doctrinal ideas.

A glance at social life amidst different surroundings will confirm the existence of this mentality.

Examples:

— The preacher of a mission in Brussels collected 60 young people out of a parish of 25,000 inhabitants. At the end of the mission, he expressed concern at their apparently total lack of interest in talks on dogma, however lively and suitable they were. In the same parish, a cinema forum on "God Needs Men" has, on the contrary, interested intensely 200 young people who were not put off by a most serious discussion on the religious "situation" in the film.

Right-thinking people are expressing their astonishment at the distrust of the working classes in Europe with regard to the social teaching of the Church. Now, when this distrust is analyzed, we have to admit that, besides historical explanations which are unfortunately unfavorable to the Catholic community, it comes from the fact that this teaching appears as a kind of moral preaching, not sufficiently borne out by men fighting and working for its immediate application.

— Parents, educated, and with a theoretical knowledge of child psychology, complain of their failure in instructing their children: "We have never given them anything but good advice," they say in excuse. No doubt that is the trouble: nothing but verbal recommendations. The child is not fooled by his parents trying to apply the rule of "Do what I say, not what I do." Insofar as the family ceases to be founded on the unique principle of hierarchy and authority and is to a larger extent a human community, the behavior of the parents plays an increasingly important part in education.

— On the other hand, a certain success enjoyed by sects or religious groups of the type of MAR is often due to the fact that the members enlist wholeheartedly and sincerely (which does not exclude a measure of fanaticism), and bear personal witness with a force which impresses the onlooker.

— One might multiply examples, but they would only confirm this attitude of contemporary mentality. Are not the philosophies and moral systems which attract the youth of today existential, eliminating any normative element? This is not the place to question why. The only counterbalance that we can provide to the dangers for their spiritual life which this tendency sets in the path of our contemporaries is the truth, *lived, expressed in action;* a *testimony* which involves the whole personality, the multiplication of Christian personalities who allow themselves to be judged by their lives more than by their words.

II. The Testimony of Christian Life

1. Testimony in General

What is a witness? The classic juridical definition is that he is a man who has seen or heard, who reports what he has seen or heard in circumstances of gravity or solemnity, under oath, engaging his honor, sincerity, and veracity. Besides this witness, indeed, tribunals also admit moral witnesses who express an opinion, formulate a judgment on a person, but also in grave circumstances and on oath. This definition and distinction between witnesses to fact and moral witnesses have their value in human affairs but lose their pertinence in the sphere of faith, the Christian religion. If historically the apostles were witnesses of fact with regard to Christ (they knew Him as a man among men), they are also moral witnesses when they state that this man whom they knew is the Messiah, the Lord. On the other hand, the martyrs are (*par excellence* and by definition) moral witnesses since their behavior is the proclamation that Christ is the Life and the Way to the Father, but such abandon, such hope in their Head would be inconceivable without a daily intimacy with the living Christ of Whom they are also witnesses of fact.

If we have thought it useful to recall these definitions and distinctions, it is because they are very often an occasion for rather sterile debates and relatively byzantine discussions, which lose sight of the contents of the testimony in favor of epidermic dissection and wordy quarrels.

From all this we shall retain the idea that there is no true testimony unless the witness reports the truth, in grave circumstances (our passage through this life is all marked with this character of gravity) and by the engagement of the whole person.

No one, therefore, can bear witness to realities which he has not seen or facts of which he has had no personal knowledge. One cannot bear witness if one refuses to commit oneself unreservedly or if one considers the facts as without real importance in the matter on hand.

2. Christian Testimony in General

It would therefore seem to be indisputable that one cannot truly bear witness except by what we ARE, or at least by what we are striving to be (for it is possible to be a Christian witness without being a saint as long as we have the desire for God, humility of heart, charity and receptivity to others).

This statement equally applies to Christian testimony. This is not possible unless a person personifies (or tends to personify) the fundamental Christian values of the Gospel and unless he lives by the life of Christ, received as leaven. It could even be stated that the Christian does not choose his testimony (as apostolic "objectives" are chosen or a plan of action prepared). The witness that he bears can be defined by others and not by the subject himself.

From what has been said, we can therefore deduce that Christian testimony cannot be confused:

a. Either with a kind of spiritual passivity which would be the negation of personal religious experience.

b. Nor with a superficial activity which "devours" a man without feeding his religious life.

c. Nor with religious propaganda.

With regard to *c*, it must be noted that the testimony of a Christian is exactly what distinguishes his actions from pure propaganda and expresses his respect for another's conscience. "Christian truth is not a system imposing itself from outside by the prestige of those who teach it, nor even by its own objective precision. It appears as a testimony," declared Cardinal Suhard in "Essor et Déclin de l'Eglise." This distinction between propaganda and witness which we owe to Msgr. Bruno de Solages is tending, however, to lose its exactitude, for modern propaganda is increasingly taking into account the efficiency of witness as a technique of propaganda or of publicity and seeks to sell the effect of the product, that is to say, the "witness" of the consumer.

The testimony is therefore the specifically Christian note which authenticates the engagement, teaching or preaching. This testimony, considered in its existential dimension, cannot therefore be dissociated from this engagement on the part of the Christian, this teaching, this proclamation of the message, from the propagation of the Faith. It seems to us that it is the condition of its Christian efficiency, truth, authenticity.

Christian testimony will therefore be that of the *new man* who lives the Gospel — not as a personal code of morality, not as an individual recipe for salvation, but as an encounter with the living Christ, as a message of universal love.

In order to be valid, efficacious and authentic, this testimony presupposes, then, three elements

which we do not list in order of importance.

a. A community of life with those before whom the witness is borne. This brings us back to the problem of the apostolate of like to like which certain practical excesses should not lead us to look upon as without any interest.

b. An authentic religious experience, that is to say, an incarnation as perfect as possible and a constant search after the spiritual realities and truths which are invoked.

c. A personal commitment of the witness in a work of salvation, in the work of proclaiming the Message, propagating the Faith and promoting truth, justice and charity.

3. The Personal Testimony of the Christian

In defining Christian testimony in general, we have obviously formulated at the same time the contents of the personal testimony of each Christian. We repeat that it is that of the Gospel lived as an encounter with the living Christ, as the message of universal love.

Whatever his condition, class, race, surroundings, cultural background, the Christian should appear as essentially a man of faith, hope and charity.

a. *Of Charity:* If he is a layman — and we are speaking of the laity in particular — the Christian will let himself be inspired by true charity in the whole of his temporal activity. This charity will be his distinctive mark in the search for solutions for the world's problems: the undernourishment of 60% of mankind; the inhuman conditions of work and housing; the exploitation of man by man in all its forms . . . It is also in the spirit of charity that he will act in the search of just solutions to the problems of mankind. His technique will be marked by it as much as his behavior (he will be self-sacrificing, respect others, accept menial tasks, etc.). He will make sure that his charity is really catholic (that is, universal), but will refuse to let himself be caught up in a kind of temporal messianism which will dispense him from undertaking immediate services in his real environment (district, office, workshop, school, parish . . .).

"The function proper to the laity is essentially centered on witnessing to charity invested in things" (Father Hayen, S.J.).

b, c. *Faith and Hope.* Faith is the response of a free being to the gift and call of God in all the circumstances of life (including the confrontation with death). Inasmuch as religious automatism and formalism annoy our contemporaries, so the act of faith impresses them.

Hope, the confident expectation of the signs from God, is also abandonment to Providence, perfect Joy even and especially in trials and poverty.

In our time, the Christian is expected to be really a man of charity, faith and hope. He is expected to have also the spirit of poverty, the sense of justice, the sentiment of solidarity with the joys and troubles of men. The communal dimension of Christianity is essential.

It will not be forgotten that this personal testimony is to be borne before men of our own day and that the Christian, as one of them, must also witness to the elementary "social" virtues. He will not arrive at this unless he has a liking for human things and human contacts.

4. Communal Testimony

However important it is (both for the witness himself and for others), individual personal testimony does not suffice. Christianity is essentially communal and the Church is a community of men united by the same Faith, hope and charity. An individual case only takes on its Church dimension by insertion into a Christian community. Our non-Christian brethren know this well, and the anti-religious are not at all disturbed by the existence of remarkable individual Christian experiences.

It is the whole group which has to bear witness. It is to a community that the catechumen or the man seeking to discover Christianity should be connected.

The best testimony that a Christian community can bear (parish, Catholic Action group, groups of Homes . . .) is: (1) that of the love which unites its members; (2) its receptivity towards others, its capacity for welcome, its missionary spirit.

If the very nature of Christianity requires a communal testimony, the conditions of life — socialized — with which we are familiar in our countries require a collective presence without which individual generosity and actions, however admirable, lose their value. In a world of masses, the Christian group has an essential role, "The group is only to be saved by the group, which has grace of state for it."

Necessary for Christianity on the one hand, for present conditions of life on the other, communal testimony is also necessary on account of the position of the apostle, the missionary.

By his insertion into a community, he is capable of "surpassing" himself spiritually, or at least to hold on to a state of isolation which may very easily prove harmful to his spiritual life. The educative value of the community is great and its testimony primordial as much for its members as for non-members.

It is therefore to be hoped that, in all groups and human communities, real Christian communities will bear religious witness, without falling into clericalism, the temptation of the ghetto and of an unjustifiable good conscience. The quality of receptivity in these communities will be the touchstone. . . .

III. What Education Is Needed in the Family, School, Parish, for the Formation of Witnesses?

It goes without saying that it is not possible to give (either here or elsewhere) a kind of vade-mecum for the formation of Christian witnesses. We would like, however, to trace the broad outlines of such a formation or, at least, its fundamental conditions.

Msgr. Bruno de Solages has very accurately traced the way by writing: "Witnessing gives priority to being over appearance, to life over the word, to interiority over exteriority, to the call over mechanism." It is therefore in giving priority to the first over the second of these that the teacher will help in the formation of real witnesses. We could only paraphrase Msgr. Bruno de Solages if we tried to lay down a rule for religious teachers.

Practically, it is a matter of forming Christian personalities for whom faith is the response to a call and not a sociological condition, who live by the mystery of the Church (Sacraments, the Bible, Liturgy), conscious of being free with that magnificent liberty of children of God.

These Christians should regard themselves as brothers to all men, especially those crushed under injustice and misery, called upon to cooperate, in community with other Christians, in the work of salvation among all nations and, together with those who strive for human freedom, to build a city where greater justice and fraternal love shall reign.

The family, school, parish, professional group, are the best centers for an education such as this. Other speakers will define their mission and help those responsible to fulfill it.

Here, we will be content to remind ourselves that the education of witnesses is only possible if teachers themselves bear testimony and if the community in which they live bears witness to the fundamental values of Christianity in a manner suited to the needs and requirements of our time and the members of the community. Meditation on Jocist pedagogy might be particularly enlightening in this connection.

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Review of the Apostolate

HOUSING—BIG CITY APOSTOLATE

Dennis Clark

THE Philadelphia Catholic Housing Council is not a large organization. It is composed of about two dozen persons engaged or deeply interested in housing or related work. The Council began in 1952 with the efforts of one or two individuals to make a Christian evaluation of the field in which they were working.

These persons were impressed by the lack of a realistic understanding on the part of the general public of the basic facts of housing and the importance of these facts for community life. They were impressed also by the lack of competent and articulate Catholic participation in the policy councils and administrative networks in their field. Catholics of varying degrees of religious consciousness were represented throughout the housing industry, but they seemed to be almost totally without realization of their common obligation toward their work based upon religious motivation and convictions.

One other thing was evident to these observers. The entire issue of housing in a metropolitan city is one that has tremendous social ramifications. Decisions on housing matters are made every day that deeply affect personal behavior, family and community life in the most pervasive and intimate way.

This was the vocational situation facing these persons in housing work: public incomprehension and apathy; religious indifferentism or isolationism; decisions of great social importance being made without reference to any clearly expressed philosophy or social principles. Their response was to begin meeting to work out some solution based upon their Catholic orientation.

The objectives of the group that they formed to discuss their problems were formulated as follows:

1. To analyze and interpret housing matters in terms of the social principles that Catholics hold valid.
2. To serve as a liaison between official agencies and parishes and neighborhood groups.
3. To contribute to and participate in work for better housing conditions and community standards wherever and however possible.

With these aims in mind the initial three members began trying to influence other persons to take part in forming a Catholic social action program in the local housing field.

It was not long before the group had a moderator, Father John W. Keogh of St. Gabriel's parish, appointed by Archbishop John F. O'Hara. The members of the Council decided to try to avoid building the unit into a large membership organization. The interest of all was welcomed, but the complex nature of housing matters tended to restrict full membership to those professionally involved in the field.

Two criteria generally governed membership: first, a better than average spiritual formation; and second, a good knowledge of Catholic social thinking. Most of the members had some sort of social action experience behind them in Interracial Councils, Christian Family Movement, Legion of Mary or other groups. Hence, the group was an action team rather than an agency primarily devoted to the personal spiritual instruction and formation of its members.

The first two years of the group were spent in study and discussion of their vocational

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problems. This may seem a long period of preparation, but most of the members already carried heavy responsibilities. Father Keogh was pastor of a large parish and other members were diligently working at other lay apostolate tasks, so that a good bit of sacrifice was required to launch this new enterprise. Even from the beginning, however, some activity was added to discussion.

The following are some of the activities that have grown out of the Council meetings in the last two years:

— Appearance before Congressional, State and local housing investigation committees to testify on such topics as relocation of families from slum clearance sites, housing code provisions and enforcement, and housing program needs. At times the Council took positions on very controversial issues.

— Analysis of the impact of public housing programs upon parishes. The Council made a study of the effects of low-rent housing projects on parish schools and facilities.

— Analysis of changes in the racial occupancy of neighborhoods and the effects that this would have on parishes.

— Analysis of the effect of large scale urban renewal plans upon parishes. These urban renewal plans involve changes in population density, housing quality, transportation, land values and community facilities.

— Survey of the size of public housing units in relation to normal family needs and especially in relation to housing available in the low-rent program for large families. A sociologist on the faculty of LaSalle College carried out this research.

— A study of the effects of apartment living upon families with children was compiled and distributed nationally.

— A pamphlet designed to acquaint Catholics with their responsibilities in the field of housing was written.

— Tours were conducted of parishes with redevelopment sites in them.

— A bibliography of Papal statements on housing was prepared.

— Articles on housing matters and speeches to various groups served to publicize the connection between housing and the social responsibilities of Catholics.

Reports on most of the activities listed above were forwarded to the offices of the Philadelphia Archdiocese and were made available to those most likely to be interested. In addition to these undertakings the Council performed many small tasks of investigation and assistance on everything from rent gouging to expressway plans. On one occasion it was possible to dispel an unfortunate wave of resentment that grew up in housing circles against Catholics who had tried to exert influence to obtain alterations in a proposed housing code. When the local Housing Authority threatened to evict large families from a temporary housing development scheduled for demolition, the Council placed advertisements in the diocesan newspaper seeking suitable houses for them.

Occasionally, specific family situations presented themselves, but the work of the Council was largely confined to influencing policies, programs and agency practices in the broad sense.

The Council's meetings are usually opened with a fifteen-minute Scripture discussion which sets the tone for the proceedings. Monthly luncheon meetings, in addition to evening meetings, are used to permit speakers from various parts of the housing field to explain their work and problems. A day of recollection, organized around themes pertinent to this particular kind of lay activity, was planned recently.

The members of the Philadelphia Catholic Housing Council are conscious of the vocational and community responsibilities that they must meet. They are attempting to serve families and the community in a huge metropolitan industrial city according to the spirit of Christ. The complexity of the housing field, their own limitations and the frustration of dealing with administrative structures and media weigh upon them.

One of the clearest lessons that they have learned is that housing problems cannot be solved piecemeal, but must be related to widespread programs for renewing city life. They feel that this fact is of immense importance to Catholics. The renewal of cities to bring space, light, air and order to them cannot succeed without a spiritual renewal of the citizens to accompany physical renewal. The Church in the United States has a tremendous

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Review of the Press

A TRULY CATHOLIC VISION

Louis J. Putz, C.S.C.

THE JOURNAL OF A SOUTHERN PASTOR, by J. B. Gremillion (Fides Publishers Association, Chicago, Ill., 1957, 305 pp., $3.95)

THE Journal of a Southern Pastor is, as its title aptly indicates, a day-to-day, week-to-week account of the goings on and activities of an energetic priest who is deeply involved in building up a parish community and whose vision is truly Catholic. We see the pastor ministering to his flock the sacraments and sacramentals, we see him especially working tirelessly dispensing the ministry of the Word, helping his suburban community of dominantly college-educated laity achieve intellectual maturity in their daily confrontation with their all absorbing professional occupations.

But the pastor is also called upon to accept quite exceptional tasks visiting prison camps on N.C.W.C. relief work immediately after the war. He is given an assignment with the U.N.E.S.C.O. organization representing the N.C.W.C. in Copenhagen, Denmark. He responds to appeals from the Catholic Rural Life Conference, the Catholic Educational Association, the Catholic Press Association and especially to the more pressing apostolate of the race issue in the South. All in all, we have in *The Journal of a Southern Pastor* a whole world of present day issues facing the Church and the Catholic as seen from the vantage point of a city pastor.

The merits of *The Journal of a Southern Pastor* lie, first of all, in the truly universal or Catholic spirit that grips the pastor in his daily pastoral preoccupations. You feel that while he is deeply involved in his parish, he is always in deep communion with the Church universal, with the Pope, with his Bishop and with all the members of the Mystical Body. There is no angelism, no disincarnate Christianity at work. Christ is truly living again His life in the tense, race-conscious, urban community. While there are set-backs, seeming withdrawals, as the suppression of the Friendship House project, with a spirit such as Father Gremillion on the scene, there is bound to be a break in this charged atmosphere for the good of the Christian cause.

Another aspect in the book that looms large is the preoccupation with the intellectual development of the Catholic laity. Father Gremillion shows forcefully how the laity are in need not only of the sacraments, but especially of the maturing that is necessary for them to meet the complex problems of their professional life. He is humble enough to realize that the pastor does not have the answers to the business man's, the scientist's, the engineer's problems. Yet these problems must get an answer if there is to be spiritual growth and salvation through the every-day facing up to Christian responsibilities.

Hence the vital need of getting these people together, challenging them to think, exposing them to deeper intellectual diet than the TV and radio programs. Getting people to think is an apostolate in itself. And Father Gremillion is big enough to concede that perhaps a parish is not big enough to solve this problem. It must be faced on a community and regional basis. If this message alone could seep into the clerical and lay ranks, this book would start a revolution.

A third strong current that guides the thinking of the book is the community-conscious emphasis in the whole orientation of the parish life. The pastor is very much in communion with all his members and with his assistants. Even when he is off on a European

junket he is in constant rapport with his parish community and you feel that the parish is really a living cell of the Mystical Body. The people are not being used or abused to build up a parish plant, but the plant is very much there for the people. It is the people who matter and whose nurturing to Christian maturity is of primary concern. It is the American counterpart to Michonneau and Godin, but in the good American tradition. There is less of the frantic, the sense of doom atmosphere, in *The Journal of a Southern Pastor,* than is so often present in the European revival literature. Father Gremillion is able to use the basic good sense of the American parishioner and help him to realize the status of Son of God through maximum participation in the life of the Mystical Christ.

Father Gremillion's journal is the first, we hope, of a much needed native American literature orientating the work of the Church into the rich stream of the Church KATHOLIKE.

REVIEW OF THE APOSTOLATE

(Continued from page 30)

role to play in helping to foster this renewal. Three fourths of the Catholics in the United States live in urban areas. The future of the Church and of American social life will be greatly influenced by how well Christians deal with the social challenge of the dynamic urban way of life.

Christians can only cope with these new urban conditions in our vast cities if they are organized for the purpose and make their decisions in a spirit of prayer and careful knowledge. The Philadelphia Catholic Housing Council is an attempt to organize men for this purpose.

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